1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

342 The cover consists of reindeer-skins sewed together, with the hair side out (Plate XIX, Fig. 1). Worn-out skins which have previously served for the inner tent are used for making this cover. In order to lessen its weight when moving from place to place, the hair is clipped close with a sharp knife. It is made in two or more pieces. The upper part of the cover, where the smoke accumulates, is made of much-worn skins sewed together. The lower parts, consisting usually of two pieces, are attached to it. The ends of the cover overlap on the entrance side of the tent. Inside, the parts of the cover are fastened firmly together and to the stakes and poles with thongs. The lower ends of the cover are tucked under, and weighted down inside the tent with stones and heavy bags filled with clothes, or with loaded sledges. Outside, around the cylindrical and conical parts, as well as up and down, the cover is fastened with thongs the ends of which are attached to loaded sledges surrounding the tent and to stakes driven into the ground or the snow. Water is poured over the snow around these stakes, which freezes and thus makes the snow a solid, resisting mass of ice. Light driving-sledges, when not in use, are tied to the roof of the house, thus fastening the cover to the frame.

342 The Koryak outer tents are usually more spacious than those of the Chukchee. Several Koryak families live in one tent. The sleeping-tents are 513 placed all around the inner space of the tent, with the exception of the entrance side.

171 The Chukchee have usually only one sleeping-tent, near the wall opposite the entrance, for unrelated families do not live in the same tent. For this reason the sides of the tent are drawn closer together. The front part with the entrance looks as though it were truncated; and the back part, which contains the inner tent, is extended backward. The diameter of a large Koryak tent is from eight to nine metres. The middle space is so taken up with poles and stakes that it reminds one of the scaffolding of a building in course of construction. The hearth is not placed in the centre of the tent, as with the Tungus, but is on the middle of a line drawn from the front wall of the sleeping-tent in the rear to the entrance. The opening for the smoke (see Plate XIX, Fig. 1) is therefore rather in the direction of the slope of the roof on the side of the entrance. The back part is covered to the tops of the poles.

While, in other Asiatic movable tents of the type here described, the inner tent serves as a bedroom only, among the Koryak and Chukchee it serves as a living-room also, particularly in winter. The inner tent (yoyo'ñi) is in the form of a rectangular box placed upside down. It is made of the dressed hairy skin of full-grown reindeer killed in the fall, with the hair side in, and is sewed with sinew-thread (see Fig. 59).

I did not see among the Reindeer Koryak such spacious inner tents as

1: Jochelson E-5 (1900-01) 1908 Ry 4 Koryak RY4

I saw among the rich Reindeer Chukchee of the Kolyma River, in which it was possible to stand up comfortably. The height of the Koryak inner tent varies from 1.3 to 1.5 metres; its length, from 2 to 4 metres; and its width, from 1.3 to 2 metres. To the upper edges of the longer walls, thongs are fastened, by means of which the rear part of the tent is attached to the cross-bar of the frame of the outer tent. The front part, facing the hearth, is tied to a stake (Fig. 59) resting on the cross-bars attached to the frame of the tent.

The floor of the sleeping-room is strewn with willow-branches covered with reindeer-skins. The lower parts of the cover on the rear and side walls of the inner tent are tucked inside, and the bedding is placed upon them; while the cover of the front wall is tucked under only when the inmates go to bed.[1] I shall dwell here only on the difference between the Koryak and the Chukchee in the use of the inner tent.

The Koryak seldom break up their inner tent in order to beat it on the snow and dry it. They dry it during the day by lifting up the front part of the cover. Thus the dampness collected from the exhalations of the sleepers during the night, and lodged in the hair of the skins, and the vapors rising from the tea and warm food, mixed with dirt and fat, are only partially dissipated during the day. For this reason the inner tents of the Koryak are dirtier than are those of the Chukchee.

In the evening the inner tent is closed, the lamp is lighted, and the family drink tea and take supper. At this time the skin dwelling gets heated to such a degree that the men strip off their coats and remain half naked.[2] During the night the fur sleeping-tent gets cooled off, so that the temperature inside is but three or four degrees higher than that prevailing outside.

A Koryak tent seldom has less than three or four inner sleeping-tents. The master, the families of his relatives and of his herdsmen, live in the same tent; and often members of the same tribe, not related, but wandering together, live in one tent.

During the fair on the Palpal (see Plate XIX, Fig. 2) the Reindeer Koryak put up one common tent with two hearths placed like the foci of an ellipse, and with a passageway, on the two sides of which were sixteen inner tents (eight on each side). Over a hundred persons occupied this tent, the longer diameter of which exceeded twenty metres in length. Kennan[3] mentions a large tent of Reindeer Koryak in northern Kamchatka in which he counted twenty-six inner tents. I had no chance to see tents accommodating so many, except the one at the fair. The large tent of the Taigonos elder (see Plate XIX,

[1] For a detailed description of this dwelling, see Bogoras, The Chukchee, Vol. VII of this series, p. 169.

[2] It is curious to note, that, while the Chukchee women take off their clothing down to the waist-line, even in the presence of strangers, the Koryak women are too modest to do so in the presence of company.

[3] See Kennan, p. 197.

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342 is covered up. During the day, however, the entrance is seldom closed, since people are constantly coming and going. In the evening, after all are in 354 bed, the entrance is always covered up. The one who closes it gets up the ladder, and with his hand pushes out the cover from below over the opening. Of course, crevices enough remain for ventilation.

The cover of the entrance-opening also serves to regulate the draught while the fire is burning. It is placed vertically, near the entrance to face the wind, in order to prevent it from blowing into the entrance. The grass plug on the roof of the entrance-room is also utilized for regulating the draught. It is placed at the edge, in a direction opposite that of the wind, which, after striking against the plug, gets into the opening. Of course, all these arrangements are of no avail when strong winds are blowing.

352 The inner arrangement of the underground house is as follows. On the side opposite the door leading to the entrance-room, behind the posts, is a platform, from 30 cm. to 60 cm. high, made of boards (see Figs. 60 and 61). This place (ayo'-ai) serves as a seat and as a bedroom for visitors. It is covered with seal and reindeer skins. Upon it, near the walls, are stored away household articles that are in frequent use. The right and left sides of the house are called yelñi-xal. On the right side lives the master; on the left, his brothers, relatives, and neighbors. The places behind the posts are called yoyo'ñi.[1] They serve for bedrooms, and have a dirt floor like the centre of the house. These places are separated from the middle of the room by means of logs (Fig. 60, *L*). The floor is strewn with willow-branches covered over with dry grass (grass mats are used in northern Kamchatka), and then with seal and reindeer skins. Sleeping-tents are pitched over these skins.

342 These tents are of the same shape as the inner tents of the Reindeer Koryak, but, instead of being made of heavy reindeer-skins, they are made of old skins which have served for bedding before; or they are made of old fur clothing. The hair of the skins is closely clipped with a knife. These tents serve as bedrooms only, and are let down at night. In the daytime the front side of the tent is raised, and fastened on top with thongs. The children are kept on the skins under the raised tents, and the women also [513] sit there with their work (see Plate XXXVI). The men sit, during the day, on logs in front of the tents, unless they are lounging in bed. They sleep in the tents with their heads toward the middle of the house. Bags filled with clothing, scraps of skin, nets, and other household articles, serve as pillows, while the bolster is supplied by the log.

To give better support to the main roof-beams in large houses, three additional posts are driven in between the central posts (Fig. 61, *P'*), except on the side opposite the door.

[1] By this name the sleeping-tents or the inner tents of the Reindeer Koryak dwelling are also called.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

by the moss and powder, and remain there until the mother unties the flap. The soiled moss is thrown out, the babe's body is wiped with clean moss, and the flap is tied up anew. In infants's suits, the sleeves and the legs are sewed up.[2] Nurslings up to a year and over have two suits, — one for the daytime, made of soft fawn-skins; and one for the night, made of thin skins of new-born fawns, or of curried leather. Older children sleep naked at night, like adults, and hence have only suits for the day. Children's night-suits are made light to keep them from being too hot under the fur blanket. The night-suit is put on infants to prevent soiling the bedding. This preventive is the more necessary, as the Koryak have no cradles or cribs, and the children sleep with their mother under one blanket made of reindeer-skins.

Children able to walk run about the house or the camp with the flap untied, and dangling down like a tail. When it is time to break camp, these children, like nurslings, have their flaps tied up. When children begin to walk, slits are made at the wrist parts of their sleeves to enable them to stick their little hands out and take them in; and instead of closed trousers, boots with separate stockings are given them. In the camps of the Reindeer Koryak I had occasion to see children seven or eight years old in children's combination-suits with the flaps hanging down at the back. On Plate XXXIII, Fig. 1, are represented a boy and girl of seven or eight years, with their flaps tied up. As this was in April, at a temperature of not lower than —15° C., they no longer wore their hoods; and the girl had even freed her right arm, and was playing in the cold with her breast bare. Plate XXXIII, Fig. 2, represents a boy without coat. At about the age of five, boys and girls begin to wear men's and women's clothing (Plate XXXIV).

Coats with Tails. — It is interesting to note that the skirts of funeral coats,[2] chiefly those of men, terminate at the back in a tail-like flap. This flap has a special name, ñoiñin. It is evident that in former times even common coats were cut that way. In some myths we find tails described and considered as ornaments of ordinary coats.[3] In describing Kamchatka clothing, Steller[4] says that only women's coats were furnished with tails; while Krasheninnikoff[5] says that men, too, used to wear tailed coats, and that accordingly the round and tailed coats were distinguished. On the Kolyma tundra the cut-away coat of the Reindeer Yukaghir, who have adopted this style from the Tungus, has a tail behind. Something similar is found in the coat of the Yenisei Tungus, as described by Middendorf.[6] As is well known, the peculiar coat of many Eskimo women is cut in deep at the sides, so that in

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 184, p. 252.
[2] See Fig. 225; also Part I, Fig. 44, p. 106.
[3] See, for instance, Tale 59, p. 217. The wife of Envious-One had an embroidered fur coat with a tail.
[4] Steller, p. 307.
[5] Krasheninnikoff, II, p. 61.
[6] Middendorf, p. 702.